231 755 [288] The milk of a donkey, though unlawful like its flesh, is drunk as a cure for whooping-cough (dmaggit; Ait Waryager); and a piece of bamboo filled with it and sealed up may, besides, be hung round the neck of the young patient (Aglu). It is believed, however, that the donkey's milk will have a bad effect on the intelligence of the child who drinks it (Ait Waryager). It is also used as a remedy [853] for a child who has become ill by sucking his mother while pregnant (ibid.).

231 839 [289] Young boys who have not yet attained the age of puberty have intercourse with she-asses in order to get sexual capacity and make the penis grow (Ait Waryager); and for the same purpose they also dip it into a heap of fresh donkey's dung (Tangier). In the case of grown-up men bestiality is despised or ridiculed. Among the Ait Waryager, if a man is caught in the act, a cairn is made at the place, a stick with a small flag is thrust into it, and people dung on the cairn.

231 777 [292] Among the Ait Waryager, if a person buys a cow in the market in order to keep it, he must also buy a small quantity of wheat or fish to take home with him to eat; this will make the animal lucky. On the other hand, he must on no account buy meat on that occasion.

262 [295] The fresh milk of cows, sheep, or goats is called in Arabic hlib or halib; and in Berber akfai (Amanuz), takfit (Igliwa), aggu akffa (Ait Sadden, Ait Yusi), agi (At Ubahti), asaffai (Ait Waryager), asffai (Temsaman, Ait Warain). Buttermilk is called in Arabic lben; and in Berber agu (Amanuz, Igliwa), aggu anddu (Ait Sadden, Ait Yusi), agi asemmam (At Ubahti), agiy (Ait Waryager), agi (Temsaman, Ait Warain). Curded milk is called in Arabic rayib or raib; and in Berber ikkil (Ait Sadden), ekkir (Ait Yusi), aklil (Ait Warain), attsil (At Ubahti), assir (Ait Waryager, Temsaman).

[297] Fresh butter is called in Arabic zebda; and in Berber tudit (Amanuz), tamudit (Igliwa), udi (Ait Warain), tlussi (At Ubahti), drussi (Ait Waryager), trussi (Temsaman). Salt butter is called in Arabic smen; and in Berber udi (Amanuz, Igliwa, Aglu, Ait Warain), ddhen (At Ubahti, Ait Waryager, Temsaman).

252 [298] The Ait Waryager hang a dead hoopoe over the place where they are going to make butter, and they also burn its body underneath the aqasror, or earthenware vessel in which they make their butter, and fumigate it with the smoke, leaving the head of the bird hanging, as said before.

695 F) Oaths (fragmentary):[35]

In most cases, it is not the plaintiff who must prove his pre-
tensions or denunciations, but the accused, who has to justify himself
[562] if the complaint is false. There are cases in which the accused has
no defense, such as offenses against women, in which the notion of the
latter as minors comes into play. If the accusation of a women against
her assailant is sufficient to punish the latter[36], where does one find
695 more protection for the woman? Perhaps the rigor in these matters and
839 the fear of accusation by jealous husbands or fear of reprisals have
permitted to a certain extent crimes such as rape[36a] A, etc., which, if
not frequent, are nonetheless common enough to have a sanction imposed
upon them in defense of the common moral standard.

695 Means of Proof: Testimonies differ from those admitted by the
[671] Shari'a. In most cases testimony is invalid unless five members of the
[191] accused man's family (i.e. his agnates) are present to swear. They are
695 previously selected by him, but the jma'th, who know very well the men
623 constitute its membership, can refuse to admit any of them that it wants
[613] to[37]. In serious cases, ten members of the dharfiqth of the accused are
required to take oath; they are, however, not chosen by the defendant
himself, but by the jma'th, among (translator's italics) the members
of his dharfiqth[38].

695 Thus, if oaths are permitted as means of proof, the number of
829 cojurors varies according to the gravity of the offense; this provides
181 a greater guarantee and shows in yet another way that Rifian society is
not individual, but solid and familial; in its concept of collective
responsibility, blame or sanctions attach to the group rather than to
A, [This footnote was not included in the notes at the end
of this section, p. 229--Analyst]

681 the side with the lesser. (This last piece of information comes from
682 some of the lowland clans of the Aith Waryaghar, and the highlanders
[628] of the same tribe deny it.)

000 58--The victim, if he is alive, receives the rqisas, and, if dead, his family gets the ddiyith--if they choose to accept it rather than take up their guns. It is barely possible that in the division of the rhaqq by the imgharen along segmentary lines, the victim's family might receive a tiny fraction of the total, although the chances are strongly against it. The rhaqq almost always goes into the pockets of the imgharen themselves, and when we say that it is divided along segmentary lines, what we mean is that it is the imgharen of each segment and subsegment, rather than the rank-and-file of either, who are the real beneficiaries.

However, this is not really the point, which, in any event, Blanco [682] has missed entirely. The point is that a murderer pays bloodmoney to his victim's agnates and a fine to the council members (the latter only if the murder has taken place in the market or on a track leading to it).

[114] 59--Blanco is theoretically correct in saying that dharfiqin distribute their share of the fine to the nubath making them up (although in practice this almost never occurs, as the money which filters down, through the normal process of division, goes no further than the lineage heads!); but it is surprising that he does not start at the top levels of segmentation, the clans, as the imgharen themselves did, and work down from there (though even at this level the imgharen tended in practice to pocket the fines).

[114] 60--In this term, el poder ejecutivo, once again, we have a formalistic European notion, which, though certainly accurate in one sense, nonetheless ill befits the essential informality of the tribal council members who convened in the market to discuss the week's happenings and to assess, equally informally, any cases which came to them.

61--It may be stated categorically that such Qur'anically-inspired punishments as putting out a thief's eyes were completely unknown in the Rif and in the rest of Berber Morocco.

[839] 62--Though it is probably of frequent occurrence elsewhere, bestiality
[838] is not common in the Rif, and those who do practice it are always the object of derision. Furthermore, the Rif is probably one of the few regions of Morocco where homosexuality is nonexistent.

[143] 63--These notes of Blanco's on hunting are extremely fragmentary; for fuller information on Rifian hunting practices, see the final chapter in La Ley Rifeña on the hunting qanun or qanun r-rayah, as well as a recent summary of the same material in R. P. Esteban Ibáñez, "El Derecho Consuetudinario en la Sociedad Bereber", Institut International de Sociologie, XVIIIe Congrès, Nuremberg, 16-17 September 1958 [114] (mimeographed). Our own impression of Blanco's data on hunting is that although very complete, his description is at the same time unnecessarily complex.

64--In the Jbil of the Aith Waryaghar, hunting may take place on any day of the week.